Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

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DOCTRINAL.

The Orthodox and Liberal Parties.

The first article, in the last number of the Christian Examiner, is on "The State of the Question between the Orthodox and Liberal Parties." As many of our readers do not see this work, we cannot do them a better service than to quote largely from this article.

There is nothing more worthy of notice, than the unquestionable fact, that, while the Calvinistic body of this country is making the most violent assaults on Liberal opinions, they are silently, but surely advancing towards the very opinions they so eagerly condemn. One would think that some secret consciousness of this sort, lent fervor and agitation to their zeal, and prompted them as far as possible to magnify the points of difference. We certainly are not of those who think lightly of this difference. Yet, in giving a slight review, in the commencing number of the year, of the state of the question between the parties, we shall advert to the points of agreement as well as to those of difference. We do not propose in this article to review that progress of opinion to which we have adverted,—for that would exceed the limits we have assigned to ourselves—but to give our readers simply and in few words the present state of the case.

Let us further observe, that while using the terms *Orthodox* and *Liberal*, we do not make ourselves responsible for the intrinsic propriety of either of them. If *Orthodox* means correct and right, we cannot, of course, concede the advantage of this title to our opponents. If *Liberal* means enlightened and generous in sentiment, it were arrogant to appropriate this title to ourselves. We consider both of these words, therefore, as mere appellations that are in current use to designate two great religious parties in this country.

No one can pass through the country even on a journey, without hearing the belief of these two classes constantly discussed. And the question is continually asked, Wherein do they differ? It is a question, therefore, we may suppose, on which information is wanted. But the amount of the difference, also, is a subject of continual dispute. It would seem, therefore, that it is not well settled. This circumstance, then, together with the want of information, will justify us in giving it some attention. It is important, moreover, that we keep our eye on these differences—so far at least as to understand them, because, in the eagerness of controversy, there is a continual tendency on both sides to push the faith of the other to the verge of extravagance. Now as it would be an evil to the Calvinist to have more laid on him by his opponent than he is inclined to believe, so would it be an injury to the Unitarian to admit for one moment, as true, many things that are imputed to him.

The subject of these differences needs to be considered for another reason. It not only involves considerable difficulty,—the necessary discriminations, that is to say, not only involve considerable difficulty, through the insensible changes of opinion, and the liability to misrepresentation on both sides, but the manner in which the differences themselves are spoken of on our part, has been made a topic of severe reprehension. It is alleged that we keep these differences out of sight, or that we represent them as very small and immaterial, and thus equally mislead the community; and yet, on the other hand, we are accused of the inconsistency of magnifying the matters in dispute and making them greater than they are.

These charges demand some attention, and we trust we shall be borne with while we offer some remarks on the subject to which they relate. We are as reluctant to speak of any thing connected with the sore and bitter irritations of these times as any one can be to read. We would to God, that good and sober men could be suffered to pursue their course more quietly. Our very souls are pained and sick of every day's story, and every body's strife. May the time come, yet we dare not pray for its speedy coming, when humble and modest men, of whatever name, may go to their graves in peace.

Yet it is from the natural reluctance which many of us feel to speak of controversy, that we are charged with covering up the differences, or reducing them to matters of small account. Let us then task ourselves to say something of these things. Let us also reply to the charge of inconsistency.

It will be seen, as we pursue the subject of these differences, that the two methods which we have of speaking about them, are perfectly consistent; that the diversity arises from the different relations in which we view the matters in dispute; that when we speak differently, we are in fact speaking of different things. When we say the disparity is small and immaterial, we mean that it is so as far as fundamental truths are concerned; we mean that both systems admit truths enough to save the soul. The difference, therefore, in this view of it, is not, in our judgment, material. But on the other hand, we do believe that the truth is much better for a man, than what we deem to be error; that it is much better fitted to make him pious, peaceful, and happy. We cannot be indifferent about what our fellow men think of God and religion, the most momentous of all subjects, and must be allowed to have a conscientious desire for the spread and maintenance of what we believe to be the truth, as well as others of what they believe to be the truth.

We will now proceed to state what we conceive to be the amount of the difference between us and our Trinitarian and Calvinistic brethren. The proper plan for doing this will require us also to state wherein we agree. We shall combine both these statements, while we pass in brief review several leading articles of the Christian faith.

I. We both believe, then, in *one God* of infinite perfection. And with all our hearts do we join with the Trinitarian, and with every man of every creed, in saying that this God, the Sovereign and Father of the universe, is worthy of unspeakable love, of unfeigned obedience, of unlimited trust and submission, and of the most joyful and overflowing gratitude. Who shall impeach us on this point? We know, alas! that we do not love him as we ought; but we do know, nevertheless, that we inculcate the love of him, and that we regard this love of God as the first, highest, and most blessed of all our affections. Without this, a rational nature would lose its charm, and glory, and hope. We believe, then, in the divine perfection; we believe in infinite perfection. Do any believe more?

Yet there are differences, it scarcely needs to be said, with regard to the Supreme Being. But the declared and professed difference, let it be observed, does not relate to the moral perfection of God, but to the mode of his existence. It is not whether he is great and wise and holy and good, but whether he exists in this or that manner. We are not, of course, going now into the argument concerning the Trinity. We are firmly persuaded that the scriptures teach no such doctrine. But even if we thought that they did, and another could not see the evidence that satisfied us, we could not deem a point concerning the metaphysical and mysterious nature of God, a material or a dividing point. But here our concessions must stop. The point is not material, perhaps; but it is important. The worship of one God in three persons, to a reflecting mind, involves much that is trying and distressing. Many, with Dr. Watts, have confessed this. The rash judgment may see no difficulty, but not so the thoughtful mind. For after all its attempts to use words that may escape the charge of self-contradiction, such a mind will still find itself actually worshiping the three persons, as if they were different beings. So far therefore as the Trinity, as a doctrine, is carried out into the actual thoughts, so far as it is divested of those folds of technical theology, in which it is wrapped up, it robs,—that is, in our own apprehension,—it robs our minds, it robs creation, it robs the bible, of the single and sublime unity of God. We do not say that Trinitarians go to this length, but we believe it is because they do not go where their creed would lead them.

But we have not yet said all we wish on this first and great article of belief. We have said that both parties believe in a God of infinite perfection. And this, in the general, is true. And yet we are compelled to say, that, in our apprehension, the prevailing theology of this country has had the effect to lower the sense of God's perfection, and to draw the hearts of men from him. In particular, the doctrine of native depravity, connected with the doctrine of eternal punishment, has had this effect. The prevailing belief is, that God has brought his creatures into the world with a nature totally depraved. It is conceded, too, that with this native propensity are connected the most powerful temptations to evil. And yet he who has advanced but one step in the moral course, and has taken, as he certainly would by the supposition, the wrong step, would, according to the popular creed, justly be subjected, in consequence, to endless suffering. On that step, taken in thoughtless childhood or youth, if the subject should then die, wait the horrors and agonies of eternal death. The first moral, the first erring thought of the simple child may entail upon it all the woes and blasphemies of the damned. Now who, we ask, what father, though he were ever so bad, would be willing to be thought capable of acting on such a principle? And yet, from a large proportion of the pulpits in this country, doctrines are constantly preached, ascribing to the Father of mercy, a treatment of his creatures, which, we verily believe, would be injurious and unjust to any parent whom the preacher addresses. We confess that we look upon this as a most serious and affecting matter. We are anxious that a set of doctrines should prevail which will not drive men from their Creator, nor *drive* them *to* him, but which will gently draw them, as men are fitted to be drawn, to infinite goodness and love.

A death-bed repentance cannot, from the nature of it, be complete; for though it be sorrow for sin, accompanied with a pious resolution, yet it is only a step towards repentance; because it wants the third and most important idea of it—the purpose of amendment *carried into execution*.

BIOGRAPHICAL.

Timothy Kenrick.

The following selection concludes the extracts we proposed making from the memoir of Mr. Kenrick.

About this time, (1797,) Mr. Kenrick entertained the serious wish of again undertaking the office of tutor. To instruct the young, was an employment congenial to his mind; and his delight in it, added to his conviction of the urgent necessity of such exertions in the cause of learning and religion, now induced him to project the re-establishment of an academical institution at Exeter, principally with the view of providing for a succession of Dissenting ministers. In the summer of 1799 he opened his house for this purpose; having obtained the able co-operation of the Rev. Joseph Bretland, in the classical and mathematical departments.

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Most of the young men who were placed under his care, are now filling respectable and useful stations; and the cordial regard which they express for his memory, is a sufficient indication of the merits of the tutor, and the gratitude of the pupils.

Considerable and various sacrifices were made by Mr. Kenrick, with a view to the effectual discharge of the duties of this relation. Nor should the obligation which he thus conferred on the friends of learning, religion, and free inquiry, be lightly estimated. Had his seminary been situated in the centre of the kingdom, it would probably have attracted greater attention, and been more extensively advantageous. Such, however, was the reputation of its tutors, that it obtained increasing patronage. Mr. Kenrick, who was disinterestedly concerned to provide a succession of ministers properly qualified for their work, and who wished to see others feel an interest in the support of theological students rather than of an academy, had the satisfaction to perceive the growing credit and utility of his undertaking: he witnessed with delight the improvement of his pupils; and there is reason to believe that, had Providence lengthened his life, the academical institution at Exeter, humble and domestic as it was, would have rendered signal service to the cause of sacred literature and truth, liberty and virtue.

Mr. Kenrick died suddenly of an apoplexy, while on a visit at Wrexham, August 22, 1804, in the midst of his usefulness. In reference to this event, the biographer proceeds to say;—

The sensation produced in his family and friends at Exeter, by the intelligence of his death, can more easily be conceived than represented. In every place, indeed, to which the information was conveyed, it excited the deepest sorrow of those who had known him: but it was natural that he should be most lamented in that city which had been the principal scene of his labors and happiness, and where he was respected and beloved. One of the members of his late congregation thus wrote, upon the occasion, to the author of this memoir:

"As a friend, a minister, and a tutor, Mr. Kenrick was a cause of our rejoicing, and the ground of our most sanguine hopes and expectations;—and he will live in our memories while our memory shall last. The recollection of him draws from us the tear of affection and gratitude: the sorrow which the event has occasioned among us, must be seen to be conceived of; but then we weep not for *him:* we know it is well with *him*—but we weep for ourselves and our families. When we look back on his labors of love among us, we seem unable to calculate the extent of our loss."

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The united congregations of Protestant Dissenters in Exeter made it their unanimous request to Mrs. Kenrick, "That she will consent to have published the Expositions on the New Testament, delivered by their pastor, and also two volumes of his Sermons." They justly considered that they could not erect a nobler monument to his memory; and their letter, accompanying the resolution which contained this request, is highly honorable to their principles and feelings. While they deplore the awful and afflictive dispensation which has bereaved them of a much endeared friend, and of a "minister whose learning and piety commanded their esteem and veneration—and the world of a character which, by its superior excellence, challenged distinguished respect"—they add,

"It is our duty, and will be our interest, to endeavor to recollect those just and sublime views of the divine perfections and government, which our beloved pastor was accustomed to set before us, and which appeared to have so happy an effect upon his own mind. And we would hope that many of his surviving charge will have reason for blessing his memory to the end of their days, on account of the various instruction and solid comfort he so ably and faithfully imparted."

Mr. Kenrick's knowledge was various and well digested. With the several branches in theology he had an intimate acquaintance, which he was constantly improving.—His favorite employment seems to have been the interpretation of the Scriptures. Whatever investigation he undertook, he was indefatigable in pursuing it, and was able to communicate, with clearness and order, the result of his inquiries. The principal features of his mental character were a sound and discriminating judgment, and a habit of deliberate attention. His style, though seldom ornamented, is usually neat, and always remarkably simple and perspicuous; and it was evident in his conversation, as it is in his writings, that he was no common-place thinker and observer.

Nothing so much distinguished him from the bulk of the professors of Christianity, and even from many of his brethren in the ministry, as his ardent love of religious truth. To discover and communicate the pure doctrines of the gospel, and to promote their efficacy upon the human character, were purposes upon which he spared neither time nor ease, neither early prepossessions, nor personal comforts and expectations. A sound understanding enabled him to form a satisfactory and mature judgment upon points of theological dispute. His inquiries into religious subjects were carried on in the spirit of religion; and it was some presumption of the truth of the doctrines which he zealously enforced, that they were embraced by a person of such qualifications and in such circumstances. While he avowed them with fortitude, he inculcated them in love.

In a moral and religious view, he attained to great eminence of character. Firm, upright, independent, he was, at the same time, kind and tender in his feelings, candid in his judgments, cordial and stedfast in his friendships, and generous and beneficent in his various intercourses with the world. The purity of his mind, his disinterestedness and self-denial, and the zeal which he constantly exercised for the accomplishment of important objects, were the genuine fruits of Christian piety and faith. His devotion was a principle and habit; and his consistency of conduct procured him general respect; while, united with the valuable qualities already enumerated, it cemented and increased the attachment of those who had the happiness of knowing him in private life.

RELIGIOUS INTELLIGENCE.

SOUTH OF FRANCE.

Journal of a Tour in the South of France, by the Rev. S. Wood.

Marseilles, Nov. 29th, 1827.

Sir,—I have often thought that they whose lot it is to go abroad are very selfish, if they do not endeavor to make others participate in the pleasure and advantage which they derive from visiting foreign parts. Nor is the force of this observation materially diminished by the great number of books of travels into every practicable region of the globe, which we already possess. In these times of improvement, every country is perpetually presenting something new; and France, especially, is at this moment offering to the eye of the philanthropist a picture which he must delight to contemplate. Besides, men travel with different views and with different tastes; one, with a hammer and a bag at his side, to break rocks and collect mineralogical specimens; a second, with a tin box and a *hortus siccus*, to gather mosses; a third, to criticise statues and paintings; and a fourth, to see the world, and "catch the passing folly as it flies;" and it is very possible that much, which is interesting to the true lover of his species, may pass before the eyes, or assail the ears, of each of these individuals, without his thinking it worth his while to treasure it up and record it for his own or for others' good. I shall therefore proceed, without further preface, to present your readers with an abridgment of the Journal which I kept during my late tour through the South of France.

Wednesday, Oct. 2d, left Liverpool for Dublin, where I arrived the next day, and sailed thence, in the evening of Friday the 5th, in the Leeds steamboat, for Bourdeaux. The weather, during our passage, was, upon the whole, pleasant; but the vessel was too crowded to be comfortable. We were seventy-six passengers, besides the crew, which amounted to thirty. Some were going abroad for pleasure and improvement; others for economy; and others for health. It was truly lamentable to see some of the last class, who were evidently so far gone in consumption that they could not survive many weeks. One lady died on the passage, and we committed her body to the waves, for fear of being put under quarantine on our arrival at Bourdeaux. But there seems to be a kind of infatuation, with respect to the chances of recovery from consumption, which is shared both by the patient himself and by his friends. Nothing less than this can account for so many persons, affected in this way, going out with a moral certainty of dying, away from their friends and country.* We made the mouth of the Gironde early on Tuesday morning, and anchored at Pauillac, opposite the Lazaretto, at two o'clock. Here the searching of the vessel, and the examination of our luggage, occupied so long a time, that we were compelled to remain where we were all night, and did not reach Bourdeaux till the next morning; nor were our troubles even then at an end, for our luggage had to be again examined, and it was not till Thursday noon that we succeeded in rescuing it from the tenacious grasp of the Custom-house officers.

Sunday, 14th. There are in Bordeaux two Protestant churches, the duties of which are performed by three pastors, and one or two *suffragans* or assistants. I this day attended service at the principal of these, that *aux Chartrons*. I was gratified to see so good a congregation, there being, I should imagine, four to five hundred persons present. The Liturgy, which was read, was that of the Genevan church, and the order of the service was the same,* except that there was singing five times; nor was this in at all a better style than what I had been accustomed to hear in Switzerland. The preacher was a young man, not one of the regular pastors.

15th. Set out from Bourdeaux at eight o'clock in the morning, in the steam-boat, for Blaye, and thence in the diligence for Saintes, where, from the badness of the roads and the wretchedness of the conveyance, I did not arrive till past ten at night, though the whole distance was only seventy miles. The country through which we passed was in general rich, but not particularly interesting. I did not augur very well of the education bestowed upon the children in this part of the world, from the regular chant of the little beggars on the road; but I was glad to see "*Ecole d' Enseignment Mutuel*," (which is what we should denominate a Lancasterian School,) written up in the village of Mirambeau. The next day I procured a horse and a boy to take me to Soujon, on my way to Royan. It was a fine bright October morning; I had a clear blue sky above and a smiling country around me; I was in the full possession of health and strength; and I pressed forward on my way, over

"The vine cover'd hills and gay regions of France,"

with a heart as light as if I had left all the cares and troubles of the world behind me. The country was, in many parts, beautiful; yet did the eye look for something which it did not find—for the badness of the roads, the straggling nature of the coppices, the poorness of the hedges, where there were any, and the want of neatness about the farm-houses, proclaimed too loudly, that it was France, not England, through which I was travelling. At Soujon I dismissed the horse and boy, and procured a man to carry my luggage, and to conduct me to Royan, where I arrived at four o'clock. This village, is the Margate of Bourdeaux, by the inhabitants of which it is much resorted to in the summer time, especially since the establishment of a steam-boat, which plies regularly between the two places in the bathing season. It contains thirteen hundred inhabitants, of whom half are Protestants and half Catholics; and a most liberal spirit prevails between the members of the two communions. I was here received with the welcome of a Christian and a brother, by my friend Monsieur Jay, (the Protestant clergyman of the place,) whose acquaintance I had made at Geneva a year before. We had much conversation on the state of the Protestant cause in this part of France, and on religious affairs in general. M. Jay has at present the charge of six churches, at which he preaches in turn; the Liturgy and a printed sermon being read by one of the deacons in the five in which he is not present; but he will soon be relieved from two of these, as the government is going to allow another pastor. The affairs of these six churches, and of six others in the neighborhood, are regulated by a consistory, consisting of twelve laymen, one from each church, and three pastors; six of the former going out of office every year, after they have chosen their successors. France was divided into consistories at the end of the Revolution, one being generally formed for a district in which there were six thousand Protestants to be found, and to each of these the government generally allows three pastors. But these proportions are of course modified according to circumstances; at Nimes, for instance, there are fourteen thousand Protestants and five pastors, besides a suffragan and a catechist. The election of the pastors is in the hands of these consistories, subject, however, to be confirmed by the government; but, with this exception, which is seldom of any detriment, each con-

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* To those who have a *reasonable hope* of recovery by removal to a warmer climate, none can be recommended in preference to that of Madeira. I spent two winters there, and neither know nor can conceive of any thing more truly pleasant and salubrious than the temperature which uniformly prevailed. In France, Montauban and Toulouse are decidedly the best places for an invalid to go to. They are drier than Bourdeaux, and warmer than any of the towns in the south-eastern part of this country. How such places as Lisbon and Montpelier should ever have obtained any reputation as resorts for consumptive patients, is one of those enigmas which it is very difficult to explain. I have been at both, and am sure that they are not to be recommended. The climate of the banks of the Loire is mild and soft, but too moist for some constitutions.

* The most comon order of the service in the French Protestant churches is the following: a chapter from the Old, and another from the New Testement, singing, the Commandments, and the summary of the law from Matt. xxii. 37—40; this first part of the service is conducted by the clerk or a young minister. The pastor then enters the pulpit, and begins with giving out a psalm; then the confession of sin, singing, extemporaneous prayer, the sermon, the general intercession, the Lord's Prayer, and the Apostles' Creed; singing, benediction.

sistory is perfectly independent of any extraneous authority. The lowest sum which a Protestant pastor receives from the government is twelve hundred franks, i. e. forty-eight pounds, a year. Besides this, the commune allows something in consideration of house-rent, and there are contributions from the flock; so that no pastor has less than eighty or ninety pounds a year, and in most places this will go as far as double the sum would in England. At Royan I spent three days, and they are days to which I shall often look back as to some of the happiest of my life. They were occupied in strolling about the town and neighborhood with my kind host—in inhaling with him the delicious air on the rocks which overlook the mouth of the Gironde—in looking over his library—and conversing with him on a great variety of subjects of the most interesting nature.

From what came under my own observation, as well as from what I learnt from others, I have every reason to believe that M. Jay is an excellent pastor, entering deeply into the feelings of his flock, and attentive to their spiritual wants—loving them, and loved in turn. It was quite delightful to walk out with him, and to observe the terms of kindness and of brotherhood on which he was with the whole population, both Protestant and Catholic. It did my heart good to hear the *Adieu, ma petite!* which he bestowed upon almost every little girl that we met, and to witness the warmth of affection with which he greeted those who were recovering from sickness. Would to God that all those who take upon themselves the sacred office of a pastor, would evince equal zeal in the discharge of some of its most important duties!

CHRISTIAN REGISTER.

BOSTON, APRIL 5, 1828.

Christianity in India. We have much pleasure in communicating the following note from a respected correspondent.

MR. REED,—

The friends of Unitarian Christianity will hear with pleasure, that Mr. Adam is very actively engaged in his missionary duties in Calcutta. He is preaching to great acceptance; and several respectable Hindoos, with Rammohun Roy, are regular attendants upon the service. His congregation is enlarging, and an increasing interest is excited in the subjects to which he is calling attention. Yours, J. T.

We learn, by letters just received from Calcutta, that, besides the service for the Hindoo population, Mr. Adam performs a service in English every sabbath.

The Course of Lectures particularized in the following Card, was commenced as proposed, and has been fully attended.

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A COURSE OF LECTURES
ON THE UNITY OF GOD,
And on the relative Duties of Unitarians and Trinitarians.

To be delivered at the Hurkaru Public Rooms, on Sunday evenings, at half past seven o'clock.

To commence on the 4th Nov. 1827.

I. Introductory.
II. The Argument for the Unity of God from Nature and Reason.
III. The Scriptural Argument for the Unity of God.
IV. The Moral and Religious Tendency of a Belief in the Unity of God.
V. A Historical View of the Doctrine.
VI. Corruptions of the Doctrine.
VII. Duties of Unitarians to Polytheists and Idolators.
VIII. Relative Duties of Christians and Hindoo Unitarians.
IX. Relative Duties of Unitarians and Trinitarians.
X. General Reflections.

Free Inquiry. That Trinitarians generally are unfriendly to free inquiry, we believe to be sufficiently evident. The natural and plain import of the great mass of scripture is too much against the doctrine to render it safe to encourage a free and fearless examination.

The following anecdote related by a correspondent of the Christian Freeman, is in point.

"*Curious Fact.* In a town not ten miles from this, the clergyman, who is a staunch Trinitarian, not long since requested his Bible Class to give their opinions, and make remarks freely on any passages of Scripture that might come before them. This was just as it should be. But it was of short continuance. For it happened that one of the class, availing himself of this privilege of free discussion, expressed the opinion that a particular passage was *opposed to the doctrine of the Trinity*; and very freely gave his reasons for so thinking. At once the Minister took alarm—answered—was answered in return—grew warm—vexed—impatient—then downright angry—and wound up the argument by declaring that thereafter no one should be permitted to give his opinion—his own opinion only would be given, and his hearers had nothing to do, but listen and believe.—Such is the state of free inquiry in the 19th Century! Such the arguments by which some doctrines are defended! A PROTESTANT."

PROFANATION OF THE SABBATH.

The Orthodox, among their innumerable pretensions to superior sanctity, maintain that they far exceed the Unitarians in their observance of the sabbath. Thus Mr. Tappan, in his famous letter, observes,—"It will not be denied, I presume, that the Orthodox are more scrupulous in keeping the Lord's day holy than their opponents." Such is the pretension. Let us now look to the fact. Every inhabitant of Boston knows very well how the sabbath is observed in this *Unitarian* city. Let him now read the following statement of the way in which the sabbath is hallowed in the *Orthodox* city of New-York, and then say, whether he would exchange Unitarian decency for the license of Orthodoxy. This account we copy from the New-York Observer, an *Orthodox* paper, which states that the facts were ascertained by actual investigation.

"The number of shops found open on the 11th of November, (either entirely or partially,) for the evident purpose of trade, was *fourteen hundred and sixty-nine!!* Of this number, 422 were dram-shops, 420 groceries, 283 fruit shops, 26 clothing shops, 58 shoe stores, 10 hat stores, 1 tin shop, 18 confectioners' shops, 1 soap and candles, 4 segar shops, 1 furniture shop, 1 pawn broker's office, 1 vegetable store, 57 bread and cake stores, 10 dry goods, 7 paint shops, 53 oyster shops, 70 barbers' shops, 27 butcheries, 1 blacksmiths' shop, 2 thread stores, 1 comb store, and 1 lamp and oil store. If at one half of the groceries, fruit shops and oyster shops, liquors are sold by the small measure, which is probably a low estimate, then of the 1469 shops kept open on the sabbath, 800 are in effect dram shops.

"These facts are full of meaning. They tell us why our poor-houses, hospitals, and prisons are so crowded with inmates, and so burdensome to our wealthy inhabitants, while *the churches are so thinly attended*, in comparison with the greatness of our population.—They bid us beware, lest, in its very youth, our city become as corrupt, as wretched, as debased, as some cities in the Old World, where human life is regarded less than the life of a beast. As yet, we have not advanced in the downward course beyond the hope of recovery; but except the public can be alarmed, and made to feel their danger, the time will come, and is not far distant, when the stranger who visits New-York, will return to his friends, and tell them, that our sabbath is not distinguished from other days in the week."

It will be recollected, that the "cities in the Old World," of which the writer speaks as "corrupt, wretched, and debased," are all ORTHODOX.

Orthodox Churches dissolved, and for sale.

The Trustees of the Presbyterian Church in Allen-street, city of New-York, "having labored long, and struggled through many difficulties, and having been disappointed in all their hopes of efficient aid, have come to a resolution to dissolve." The church has been advertised for sale. Another church, belonging to the same denomination, has been already vended for a *Jewish Synagogue!* What would be said, if Unitarians should sell their churches to Jews or Mahometans? It is not many years since the Presbyterian Church in New-Orleans was sold to a Jew, who still owns it.

Daily Monitor We understand that the Rev. Mr. Brooks, of Hingham, has, at the solicitation of some gentlemen in this city, engaged in preparing a book to be entitled; the "Daily Monitor," and which is intended to be suited to the present wants of the religious community. The work is now in the press. It will consist of about 320 pages, and is intended to embrace every topic of practical religion, which may render it useful in the family circle. It embraces sacred biography, history, &c. and is calculated to attract the mind to the study of the Bible. It presents all topics in a condensed form; and is divided into such short portions as may be conveniently read before the exercise of family prayer.

In the London Magazine for Febuary, received by the late arrivals, we find the following article.

Dr. Channing's Character of Napoleon Bonaparte.

A pamphlet has lately been reprinted here, which does honor to the name it bears. This is the first of Dr. Channing's publications that has fallen in our way: it is not, however, difficult to make out the class of writers to which he belongs. He is a moralist, who has not squared his notions by existing institutions, or in a servile compliance with established prejudices: he is not a philosopher after the manner of Paley. He is able to see through the mischievous impositions with which rulers have so long deluded the ignorant people. He comprehends the folly, the vanity, the wickedness of military glory, of ambitious war, of diplomatic treachery, and all the iniquitous mysteries of state craft. By way of recommending this brochure to the notice of the world, we will quote a few passages, premising that the whole is equally elaborate, and the greater part equally deserving."

ORIGINAL COMMUNICATIONS.

NEW CHURCH AT PHILADELPHIA.

We have been politely favored with the following account of the laying of the Corner-stone of the New Congregational Unitarian Church at Philadelphia, accompanied with a copy of the Address delivered on the occasion by the Pastor of the Society, Rev. Mr. Furness,

We understand that the building is to be about 80 feet long and 60 feet wide, having a marble front and Doric portico, with four pillars.

On Tuesday, the 25th of March, the Corner-stone of the new Unitarian Church, to be erected in Philadelphia, by "the First Congregational Society of Unitarian Christians" in that city, was laid with the usual religious services. An Introductory Prayer having been offered up by James Taylor, the Corner-stone was laid by Ralph Eddowes and John Vaughan. Mr. Eddowes then read the following Memorial.

"On Sunday, the 12th of June, 1796, fourteen persons professing those religious views commonly entitled "Unitarian," assembled for the first time for purpose, of social worship, in a room of the University of Pennsylvania. To this association somewhat increased, Dr. Priestley, on a visit to the city in the early part of 1797, delivered an address, and enrolled himself among its members. The religious services of this Society, occasionally interrupted, were continued until August 24, 1800; and from that time were not resumed until 1807, when W. Christie, known as the author of an able work on the divine Unity, was invited to lead them. The connexion with Mr. Christie, however, lasting only a few months, they were afterwards conducted by Ralph Eddowes, James Taylor and John Vaughan, in rotation, the Society then worshipping in a School-room in Church Alley. In 1811 the thoughts of this small association were turned toward the erection of a place of worship. After many difficulties, this object was effected, and the Corner-stone was laid March 24, 1812. A charter of Incorporation was obtained, bearing date Jan. 7th, 1813, under the title of "The First Society of Unitarian Christians in the city of Philadelphia," which title was afterwards amended by prefixing the word "Congregational" to the word "Society," March 19, 1824.

"Mr. Vaughan resigned his office, as one of the conducters of the public religious services of the Society in 1815; Mr. Eddows in 1820; Mr. Taylor in 1823.

"William Henry Furness was ordained Pastor Jan 12, 1825. At the close of the year 1827, the Society, having in the course of time become respectable in point of numbers, and deeming itself competent to so important a step, resolved upon the erection of a larger Church partly on the site of the old one. In pursuance of which resolution,

THIS CORNER-STONE,

of the 2d building erected by the "First Congregational Society of Unitarian Christians in the city of Philadelphia," was laid by Ralph Eddowes and John Vaughan, in the presence of W. H. Furness, Pastor of the Society, James Taylor late Pastor,

William Strickland, *Architect.*
Daniel Groves, *Bricklayer.*
John O. Neill, *Carpenter.*
John Struthers, *Marble Mason.*
Thomas Fletcher, William Y. Birch, Samuel V. Merrick, Charles Shippen, Joseph Todhunter, } *Building Committee.*

"On this twenty-fifth day of March A. D. 1828, in the fifty-second year of the Independence of these United States, John Q. Adams being President,

THIS HOUSE

we appropriate to the honor and sole worship of the High and Lofty

ONE

who inhabiteth Eternity;

THE BLESSED AND ONLY POTENTATE,

whom the heaven of heavens cannot contain: Who, dwelling not in temples made with hands, but in unapproachable light; is not worshipped with men's hands, as though he needeth any thing, seeing he giveth unto all, life and breath and all things. This is that One God beside whom there is none other; and who, being rich in mercy, for the great love wherewith he loved the fallen race of mankind, hath sent them the message of

Grace, Truth, and Salvation,
BY HIS BELOVED AND CHOSEN SON,
Jesus of Nazareth,

whom, by an anointing with the Holy Spirit and with power, He hath constituted the Messiah, the Christ, the one Mediator between God and man, and in whose resurrection and exaltation he hath given assurance unto all men that he will judge the world in righteousness.

Deo optimo maximo
In sæcula sæculorum
Gloria."

The above Memorial having been read, a copy of it, written on parchment, and enclosed in a glass bottle, was deposited in the stone by John Vaughan.

The Pastor of the Society then delivered the following address.

ADDRESS.

My Christian friends,—In accordance with custom we have now deposited beneath this stone an appropriate record of this day's doings. We bless that goodness which permits us, just sixteen years after the laying of the first stone of the former church, to assemble for a similar purpose, with the prospect of a larger and more commodious edifice. We acknowledge our obligations to those respected members of the society, to whose untiring fidelity we are greatly indebted for our present prosperous circumstances. May their advancing years be illuminated by that faith to which they have been so cheerfully devoted. It becomes us also, upon this occasion, to recognize and declare those religious views upon which the prosperity of the structure, about to occupy this spot, immediately rests. There is a foundation deeper than this visible one, a Corner-stone more solid and durable, upon which, if we build not, we build in vain.

It is not to shelter our heads from the inclemency of the skies, the wind and the storm, that we erect this house. We have a higher purpose. We would provide a refuge for our minds—a place where we may come for spiritual protection. It is here that we would find aid to enable us to act always from those principles of integrity, benevolence, purity, and habitual confidence in God, which become our condition and our hopes. To advance this grand and spiritual object, we have commenced the erection of this church. And we must build it upon that foundation which God himself has laid --upon Jesus Christ,—for his religion alone is competent to meet all the spiritual wants of our nature.

Accordingly we now acknowledge—and we pray that it may be the deepest conviction of our souls—we acknowledge Jesus Christ as the Promised—the Sent—the Son of God—approved of God by miracles and wonders and signs that God did by him. Without him we can do nothing—nothing towards the better purposes of our being. By the appointment of the Most High he is our Saviour, and he saves us from no ordinary evils and by no ordinary means. It is from the deadliest moral evils—from the excesses of superstition and the misery of doubt—from the bondage and wretchedness of sin, that he rescues us,—and by means of that moral power communicated to the soul by the consideration of all that he did, taught and suffered.

Jesus Christ imparts a saving strength to the mind by the spiritual energy of his instructions. He has declared—so *we* understand him—that there is One God, and only one—without rival or equal—of strict, undivided unity. Of this infinite Being, he continually spake under the affecting appellation of *Father*—calling him his Father and our Father. And we are encouraged to know what God is from what we know of a father's love—and to feel that He who lavishes upon the fading flowers a more than regal splendor, will make his intelligent offspring his peculiar care. Can any doctrine be more powerful than this to fill us with pure and elevated affections. Again--Jesus Christ has referred with undoubting authority to a continued existence beyond the grave, and has himself been raised from the dead in attestation of it. How rich in power is the sublime hope thus inspired! And lastly, our great Teacher has revealed the perfect and just retribution of God. He who obeyeth shall be happy. He who sinneth shall be miserable. The ties which forever bind together virtue and happiness, sin and misery, and which exist in the nature of things, have been fully disclosed.

The author of Christianity saves us also by his example. Every one knows how much man, the creature of imitation as he is, is affected by exhibitions of qualities, calculated to inspire respect and love. And every one who studies the example of Jesus, may know what a powerful instrument it is in purifying the soul and delivering it from sin.

The instructions and example of our Lord are not the only means of human salvation. He saves us by his death. As that class of Christians to which we belong is supposed to think lightly of this event, I cannot help taking this occasion to declare my convictions, that no event has ever happened within the experience of man, or under the providence of God, so full of a spiritual efficacy as this. It is the last and strongest expression of the love of Him who, for the sake of truth and humanity, permitted the most exalted being who ever trod this earth, to suffer and die. Now may the Christian exclaim with the triumphant confidence of the Apostle, "I am persuaded that neither life, nor death, nor things present, nor things to come, nor height, nor depth, nor any thing else, can separate us from that love which God has shewn towards us in Christ Jesus our Lord!" If Jesus had not died as he did, we should want that perfect ground of confidence in God, that we now enjoy.

Again—the death of Christ was necessary to perfect that testi ony, which upon the most solemn occasion of his life, he declared that he came into the world to bear to the truth. The truth of Christianity is not, to be sure, proved merely because its founder believed it and was willing to die for it. Yet it is absolutely necessary that this his own faith should be fully proved. Now if he had not died as he did, in attestation of what he had taught, "the strongest of all proofs, the most certain of all tests, would be wanting." His death finishes the grand Argument, and gives completeness to the power by which sin and the grave are vanquished. There are other views that may be taken of the death of Christ which will shew its moral effect. In no way, however, do I suppose that it tends to advance the salvation of man, except as it reaches, convinces and commands his mind, and reconciles him to God. All this it does with exceeding power.

And now, brethren, let these great views, at which I have briefly hinted, be laid deeply in your souls. And then, upon the broad and solid foundations of your faith, the glory of this church shall rise. Its walls shall be salvation and its gates praise. Here in your own improvement—in the virtues which you will here be aided to cultivate, most luminous tokens of the Divine Providence will be accorded you. You will not only build up this church and your own souls in the beauty of truth—you will advance the great interests of uncorrupt Christianity and true goodness. You will leave a large legacy to your children. So that in the course of years, when the roof with which we are now about to cover this spot shall sink, when the walls, here to rise, shall be bowed, and our descendants shall gather around this stone, to receive from it the memorial with which we have now entrusted it—vividly as this day's deed will then be recalled, there will be a better, a more expressive memorial of it, in the inestimable privileges which our fidelity will have helped to perpetuate.

The services were concluded with prayer by Rev. C. Stetson, of Medford, Mass.

The following Hymn was received anonymously, by the pastor, just before the commencement of the services here described.

HYMN.

1. Almighty Father, to thy name
We would upraise a house of prayer—
Smile on this deed, while we proclaim
Our thanks for thy sustaining care.

2. Few moons have past, since, where we stand,
We rais'd a structure to our God,
And here, from out a pilgrim band,
Thy holy truth was spread abroad.

3. Thy truth was mighty, and became
A beacon of eternal rest,
Till many bosoms own'd the flame
That kindled in the pilgrim's breast.

4. That structure now no more we see,
But from its ashes we would raise
A fairer temple, Lord, to thee,
And fill it with perpetual praise.

The following communication was received by the Ship "Smyrna," just arrived from Calcutta. A similar communication has been made for the Christian Watchman. It appears to be a plain statement of facts in the name of a respectable gentleman, who feels injured by the publication alluded to, and we perceive no reason why its publication should be refused or delayed. Should any explanation be made in regard to the unfavourable bearing of Mrs. Judson's letter on Mr. Hough, we shall cheerfully give it a place in our columns.

For the Christian Register.

BURMESE MISSION.

MR. EDITOR,—

In the American Baptist Magazine, published in Boston by the Board of Managers of the Baptist General Convention, No. V. May 1827, is printed an extract of a letter from Mrs. Judson, of the Burmese Mission, containing the following.

"*Rangoon, March* 13, *1826.*

"My dear Sisters,—

***** "We are more firmly resolved than ever, that our future employment shall be *purely* missionary. Mr. Judson was strongly urged to accept the appointment of Interpreter to Government, with a salary of about $3000 a year. But after considering the subject, I trust prayerfully, we concluded it would occupy so large a part of his missionary time as to make him almost useless to the mission; he therefore declined. The situation was then offered to Mr. H. who has accepted it, and is about to accompany the new embassy to Ava. So you see, my sisters, if we had a wish to accumulate property, what an opportunity we have had. It is true something might be said about saving money for the mission in this way; but there is a much greater call for entire and exclusively devoted missionaries than for money. Our friends, we doubt not, will supply all our necessary wants, while we shall be able to spend our strength and our energies for the spiritual good of the Burmans, and avoid those temptations attached to a public situation in the world. It is our present wish to go down to Amherst in the humble character of missionaries, and know no other object but the advancement of the kingdom of Christ. Pray much for us. A. H. JUDSON."

Those who are connected with the Burmese Mission, and are acquainted with its affairs, no doubt understand the words "*the situation was then offered Mr. H. who has accepted it,*" as referring to me. I, therefore, beg the favor of inserting the following remarks in your paper.

Mrs. Judson's letter is dated "Rangoon, March 13, 1826." Mr. and Mrs. Judson did not arrive in Rangoon from Ava, the place of his confinement during the war, until March 21st.

When Mr. and Mrs. Judson arrived in Rangoon, I had held the situation of "Interpreter to Government" a full month, and had acted as such. Of course I did not accept of any appointment which Mr. Judson declined. Mrs. Judson could not have been ignorant of this fact.

It was not understood that Mr. Judson ever had the offer of an appointment as "Interpreter to Government," but to the embassy, then about to proceed to the Court of Ava. This appointment "*after considering the subject, I trust prayerfully,*" he did accept.

Mr. Judson was not offered "a salary of about $3000 a year," but a certain allowance per month, and no engagements were entered into with him as Interpreter to the Embassy, beyond the period of its return from Ava, which was expected to be not more than three months from the time of its leaving Rangoon.

Mrs. Judson's letter represents me as accepting the appointment which Mr. J. declined, "with a salary of about $3000 a year." I never had such an offer made to me, and I have strong reasons to doubt that Mr. J's monthly allowance would have amounted to that sum at the end of a year.

I have, also, strong reasons for believing, that the Board, when publishing Mrs. J.'s letter, possessed letters from me, to which, if reference had been made, the incorrectness of Mrs. J.'s letter, in some particulars, would have been apparent. In what light, therefore, must the readers of the Magazine consider the editorial "REFLECTIONS" appended to the publication of that letter?

I am fully convinced that the obvious *tendency* of the publication of Mrs. Judson's letter is injurious to me, and perverts the views of those who read it, by the partial treatment of the subject to which it relates.

I hope that both yourself, and your readers, will have the goodness to bear in mind that it is Mrs. Judson's published letter which is the subject of my remarks and that the remoteness of my situation from

the place of its publication, has rendered it impossible for me to give it an earlier notice.

G. H. HOUGH.

Calcutta, (Bengal) Nov. 20, 1827.

For the Christian Register.

MR. EDITOR,—

Will any gentleman, more or less directly connected with the American Bible Society, or any of its branches, have the goodness to acquaint the public, through your publication or some other, why those institutions should not adopt and circulate the editions of the New Testament lately published in Boston, in which the corrections of Griesbach are faithfully adapted to the common version? I cannot conceive of a plan better calculated to please all parties—the lovers of King James's old translations, and the lovers of the genuine text of the Bible.—Might we not hail it as one of those instruments of compromise, conciliation, and unison, which I trust shall yet bind together the adherents of a revelation and of Christian knowledge and virtue throughout our country?

INQUIRER

OBITUARY.

For the Christian Register.

Died.—In Lancaster, the 28th ult. Mrs. Rebecca, relict of the late Deacon Joseph White, aged 66.

In the life of this excellent woman was a singular coincidence of evils and blessings. Having been the prey of an excruciating malady, she was so universally enfeebled, that for the twenty-five last years she was almost entirely removed from active scenes. She was deprived of an affectionate husband after a few hours of violent disease, and a short time before the birth of her youngest son. During her helpless state, in one of the most severely boisterous and cold nights within the remembrance of the present generation, she was awaked by her house being in flames, and was conveyed to a neighboring habitation for shelter. A succession of common afflictions and sorrows was allotted her. These things are recorded to introduce the facts, that notwithstanding her bodily debility, and her full measure of trials, there was no abatement of strength of mind, trust in Providence, on the habitual and reigning power of religious principle. Her long season of retirement, in which she supported the character of the cheerful Christian, was spent in giving pleasure to visiting friends, and in exciting their wonder at the tranquility and intellectual firmness which could exist, even where the earthly tabernacle was comparatively in ruins. Few parents have been more assiduous, constant, and successful in imparting instruction, counsels, and encouragement to a numerous family. Her days of solitude were passed in religious meditation and inquiry. The result was an establishment in an enlightened faith, exemplary submission, and success in dispelling in a great measure from her mind, which was constitutionally timid, the terror of death. At all times, apparently contented and full of comfort, she yet announced her last week as the happiest of her existence. In the full possession of mind she left with her children a precious testimonial of her faith. Being long confirmed in her views of Christianity as interpreted by the class of believers called liberal, she committed to her children in trust a message to a distant and highly valued friend. Having a heart warmed with charity, she had entire confidence in the sincerity and piety of this friend, although differing from her in religions opinions. "Tell her, though I am a feeble Christian, I can see, by faith, the building in the heavens. I can see a place for me. I am satisfied with my profession. God is not so partial a Being as he is represented by some to be." Having thus expressed her faith and hope, she fell asleep in Jesus. We trust she has entered on the possession of a blessed immortality.

[*Communicated.*]

SUMMARY.

STATE ELECTION. Conventions have been held in Suffolk, and in most of the other counties in this State, at which it has been resolved to support His Excellency LEVI LINCOLN for Governor, and the Hon. THOMAS L. WINTHROP for Lieut. Governor, at the ensuing election.

The following gentlemen have been nominated as candidates for the office of Senators in Suffolk county, viz.

Hon. *Francis C. Gray,*	*John R. Adan,* Esq.
" *Thomas Welch, jr.*	*Charles Wells,* Esq.
" *James Savage,*	*Nathan Hale,* Esq.

On Tuesday last, the remains of the late Ex-President Adams and those of his Lady were removed from the family tomb in Quincy, and deposited in a stone vault under the new church—A marble monument is to be erected over them in the interior of the church.

Commerce of Boston. We understand the revenue on foreign merchandise, imported into this place, during the last twenty days, is more than *one half a million of dollars*; the duties on the ship Clematis, Capt. Low, from Havre, were $80,000.

In Congress the Tariff bill has occupied much of the attention of the House of Representatives for two or three weeks past. But little progress seems to have been made, however, towards any thing definite or satisfactory on the subject, and it is strongly apprehended by many, that no bill will be passed.

We regret to learn, that the Rev. Dr. Kirkland has resigned the office of President of Harvard University. The infirm state of his health for some months past, has probably led to this determination. *D. Adv.*

Fire.—On Saturday morning, about quarter past eight o'clock, fire was discovered in a store in Broad-street, third from Custom House-street, owned by Mr. John Rogers, and occupied by Messrs. Lyman Tiffany & Co. for the storage of about 120 bales Cotton and some Sheep's Wool. The adjoining buildings were occupied by Messrs. John Spear & Co. as a leather store, and by Mr. Benj. Derling, as a paint store: in the latter building a furnace was in use on the day previous for boiling linseed oil, and from this, in some way or other, the fire it is supposed was communicated to the adjoining building. The Fire Department were soon upon the spot, and having a plentiful supply of water, the store was quickly deluged, and as fast as the outside cotton could be removed, the water was directed upon the remainder. The cotton was taken in carts and carried upon the common, in bulk, the bagging being mostly burnt off. It was about four hours before the fire could be said to be extinguished. We understand that the property was entirely insured. Two or three alarms were given in the course of the day, in consequence of the cotton upon the common taking fire: this was extinguished by lines of engines formed from the Frog Pond and from wells in Boylston-street.—*Patriot.*

The store of Ezra Wetson, Esq. on his wharf in Duxbury, was consumed on Monday, 24th, with nearly all its contents; loss estimated at about $4,000. The fire is attributed to a defect in the stove funnel.

Among the passengers in the packet ship Birmingham, which sailed from New-York, for Liverpool on 25th inst. was Mr. Sparks. The object of his visit to England, is to procure from the public offices, and other sources, materials with reference to Washington's papers and the history of the country. In pursuit of the same object, he has visited nearly all the old states of the union, and obtained, by personal inquiry, from the public depositaries and private collections, whatever documents would serve to render the work under his editorial care more complete. The North American Review, during his absence, will be conducted by Mr. Everett.

The Ladies of New-York, who have interested themselves in the cause of the suffering Greeks, have received a letter from the ladies of Baltimore, stating that they have felt the same sympathy, and have obtained about six hundred barrels of bread, flour, &c. which they are ready to forward to the New-York Greek Committee.

Teasels are become quite an article of trade. A single woolen factory, in the flourishing and active manufacturing village of Somersworth, N. H. which consumes annually 100,000 lbs. of wool, uses 900,000 teasels a year, worth at $3 a thousand, $2700.

Varioloid.—Considerable alarm appears to exist at Washington, on account of several cases of small pox, or varioloid, which have recently made their appearance. The Board of Health of the city have promptly issued their "Bulletin," cutting off all communication with the patients, and transferring them to a Hospital. The House of Representatives also have adopted a resolution, referring the subject to the Committee on the District of Columbia, to inquire what measures, if any, should be adopted on the occasion.

South Carolina Rail-road.—The subscription to the stock of the rail road from Charleston to Augusta, was opened the 17th inst. The Southern Patriot remarks, "The progress of the subscription surpasses our most sanguine expectations," and adds that there appears to be no doubt that the whole amount of stock will be subscribed.

Rail-road from Boston to Albany.—The Board of Directors of Internal Improvements have prepared a memorial to the New York Legislature, and taken measures to have it presented, praying for authority to extend the rail-road which may be laid out from Boston, through that state to the Hudson river. From the Albany Argus, we learn, the application has been anticipated by a proposition to survey and lay out a road upon the same route, under the authority of that state.

Ohio Canal. On the 16th inst. the waters of the Great Miami mingled with those of the Ohio at Cincinnati. On the 17th, a fleet of canal boats six in number, arrived. Thousands of citizens lined the banks of the canal, and hailed their arrival with acclamations.

New York Legislature. A bill is before the Senate to facilitate the construction of a Rail Road from Boston to the Hudson river. [It provides for the appointment of Commissioners to explore and make surveys of the Counties, and to confer with the Commissioners of Massachusetts, and report to the next Legislature.]

The formation of a new Territorial government west of Lake Huron or the territory of Michigan, is contemplated. Michigan will soon claim admission into the union as as an independent state. The increase of this republic in wealth and population is unparalleled. In a few short years, at least three more states will be added to the confederacy—Michigan, Arkansas and Florida—and west of the two former, new territorial governments will necessarily be established. So we seem destined to progress, until the whole country between this point and the mouth of the Columbia river will be divided into states, and subjected to the dominion of civilized man. *Ky. paper.*

Installations.—At Molenborough, N H. Feb. 27th, Rev. *Joshua Dodge*, as Colleague Pastor with Rev. Jeremiah Shaw.

The American Bible Society has 15 presses in operation, and is shortly to have four additional power presses, all worked by steam, and equal to eight common hand presses. In the course of next summer four more are to be added, so that there will then be in all what is equal to 30 or 31 common presses.

The Daily Advertiser has the following remarks, in reference to the late English papers.

"They confirm the information received here from Paris, of the prospect of hostilities with Turkey. The news from Constantinople is not much, if any, later, but further particulars are given of the hostile measures of the Porte, and this news is confirmed, from a variety of sources. The change in the views of the Turkish government is said to have arisen from a change of ministers and resulted from the impossibility of any longer restraining the resentment of the Sultan. Another reason assigned, is that accounts had reached the Porte of the marching of the Russian armies, and reports that the English ministry were determined on war.

The following is from the Moniteur of Feb. 21.

From the Moniteur of Feb. 21.

Letters from Constantinople of the 9th and 11th of January confirm the account which the Gazette of Augsburg had published. The Porte has suddenly changed its language and attitude.

On the 5th of January, three lists of proscription appeared; the first containing the names of 102 Frenchmen; the second those of 102 English; and the third of 85 Russians. All the remonstrances addressed to the Porte, from different quarters, were useless. The measure is executed with rigor. The individuals on these lists must quit the dominions of the Sultan in three days. The kind of manifesto which the Porte has published at the same time against the infidels, and particularly against the Russians, is an appeal to the religions fanatism; and this circumstance must make the Ministers of the Powers who interfered in favor of the exiles think since, that perhaps there would be no occasion to regret in the sequel, that permission to remain in a situation of danger, which was asked for several of them, was not obtained.

Persecutions have also taken place against the Armenian Catholics. Most of the bankers have been abruptly sent to Angora, with their families.

In fact, it is difficult to explain how the Porte, although without any provocation from the Allies, has suddenly forgotten its engagemements, and the promises which it had made, spontaneously and voluntarily, to protect the subjects of the three powers. However, no sensible man doubts at Constantinople, and nobody in Europe can doubt, that these ciruumstances will contribute to draw the alliance still closer together.

The imprudence of the Porte is the effect of the ancient error of its diplomacy, which always speculates on the difference of the Powers with each other. The resource of this illusion will not last long, and when it is obliged to give it up, it will undoubtly yield.

Force has been employed to execute the order which enjoins the subjects of the three nations to quit the capital.

From Europe. London papers have been received at New-York. They contain intelligence from Constantinople one day later than before received. The London Courier, the ministerial paper, admits the impossibility of preserving peace. The Sultan has been making preparations for war since the battle of Navarino, and has at length called the nation to arms against the Christians.

The following further extracts, relative to the affairs af Turkey, are from late papers.

"A circular order to the Pachas avows, that the forbearance of the Porte after the battle of Navarin was only to gain time; and accuses the Russians of having at length succeeded in seducing two other Powers to assist in overthrowing the Ottoman empire.

"The measures adopted by the Porte correspond with the disposition manifested in the documents we have alluded to. French, English, and Russian subjects, some of whom have resided at Constantinople for thirty years, have been obliged to quit the capital; the Armenian Catholics have been sent to Asia; vessels with corn have been unloaded for the supply of the Turkish armies; reinforcements of men, cannon, and ammunition take their departure daily from Constantinople, and are to shape their course towards the Danube as soon as the weather is sufficiently open.

"And now, whilst we are waiting with anxiety for the next arrivals, which, we shall think, must throw some clearer light upon the state of affairs, let us direct our attention to the means which Turkey may have of resistance—either by her armies, or the nature of her territory. It is always too hastily taken for granted, that to make war upon Turkey, and to conquer her, are almost synonymous terms; that the force of Russia is too gigantic for her too resist; and that the Ottoman power in Europe touches its termination No greater error was ever indulged. The march to the Danube would be easy, and the Turks would offer little or no opposition. Crossing the Danube, and the subsequent operations would be full of difficulty. Shumla, above 200 miles from the capital, is the Turkish Thermopylæ. The Vizier has always fixed his camp there, and the Russians have never penetrated beyond it. But if the Turkish army were turned, another Russian corps might cross the Danube, and march direct upon Adrianople. But the Balken mountains intervene between the Danube and Adrianople. A campaign upon paper is a very different thing from a campaign upon land."

By the following extracts from the speech of the French minister of foreign affairs, in the Chamber of Peers, Feb. 15, we should infer that the allied powers were not without the hope of settling the difficulties with Turkey without actual war.

"Our relations with the Porte are suspended, but not broken off. The ambassadors, who have left Constantinople, are going to meet at Corfu, near the theatre of events, conveniently situated, both to renew the negotiations which they had commenced, and to concert measures with the admirals to put down the piracy which afflicts the Archipelago, and the infamy of which was one of the causes of the proposed mediation.

"The three courts," he said, "are acting in the most perfect harmony with regard to the affairs of Greece. Their union, founded on an entire conformity of views and principles, is further strengthened by every thing which a noble disinterestedness and a sincere love of peace can inspire with them, on behalf of their generous enterprise."

To the above, we add the following speculations of one of the London editors.

"But Constantinople is not destined to fall so quickly, if at all; nor is the project of driving the Turks out of Europe so easy, or so desirable. The allies do not proceed upon it; Austria would not assist it. The necessity of preserving the balance of power requires that the Turks shall not be driven out of Europe. It seems to be forgotten that the allied powers are bound by certain obligations—that they have defined their intentions and objects. Their object is to separate Turkey and Greece, and hostilities may be necessary to accomplish it; though we trust such an extremity may not be resorted to. But if their arms make such an impression as may be expected upon Turkey, is it to be supposed that the Porte will risk the loss of her European dominions, rather than accept the proffered conditions? The acceptance would lead to a pacific adjustment forthwith; for the three Powers have declared (Article 5 of the Treaty of the 6th of July,) "That they will not seek, in their arrangements, any augmentation of territory—any exclusive influence—or any commercial advantages for themselves, which those of any other nation may not equally obtain."

The advices from *Vera Cruz* are to the 10th March.—Much alarm, confusion, and suspension of business were experienced on account of the expulsion of the old Spaniards. Com. Porter was still in port, and had been solicited by his officers to apply to government for the equipment of a squadron to avenge the capture of the *Guerrero*, and the death of Capt. Porter.

Brazil.—Advices to 3d February have been received by the editors of the Baltimore American. Accounts, written and verbal, all concur in the opinion that there was not the most distant prospect of peace between Buenos Ayres and Brazil, neither party being willing to surrender its claims to an inch of the territory in dispute. *Patriot.*

Late intelligence from Peru conveys the impression, that very unfavorable feelings exist between the authorities of Peru and Colombia; and at no distant period, a very serious misunderstanding will, in all probability, arise between the two Governments.—*Balt. Gaz.*

Insurrection at Aux Cayes. Capt. Hurst, of the Schr. Alexander, arrived at East River on Monday evening, in 16 days from Port-au-Prince, informs, that a serious insurrection had broken out at Aux Cayes, and that President BOYER, with a force of several thousand men, were to march from Port-au-Prince for Aux Cayes in a few days to quell the insurrection.

From the African Colony. Capt. Phillips, who arrived at Norfolk March 24, in charge of the schr. Aretas, of Portland, from Cape Mesurado, whence she sailed 26th January, reports that the colony was in a very thriving state, and that they were daily extending their commercial transactions. During the time the Aretas remained there, she lost all her officers, viz.—Capt. Dominicus Jordan, who died on the 5th September; Francis Colby, 1st mate, 27th August; Thomas Davy, 2d mate, 5th September; James Chadburn, seaman, 25th August; Nathaniel Cole, do. 30th August; and Hugh McNeil, 1st Sept.—all of fevers incident to strangers visiting the climate.

MARRIAGES

In this city, Capt. James R. Davis to Miss Mary-Ann D. Whitney; Mr. Thomas Manning to Miss Elizabeth Thompson, of Newburyport. On Monday evening, by Rev. Mr. Young, Mr. Jonathan Ward, of Salem, to Mrs. Eliza Ward, of this city.

In Roxbury, on Sunday evening, Mr. James E. Hewes, of Boston, to Miss Elizabeth Bradley, of Roxbury.

In Waltham, 1st inst. by Rev. Mr. Ripley, Russell Sturgis, Esq. of this city, to Miss Lucy Lyman Paine, grand-daughter of Theodore Lyman, Esq.

In New-York city, Mr. Edward Ward, merchant, formerly of Boston, to Miss Harriot, third daughter of Richard Morris, Esq.

In Illinois, on the 16th ult. by Samuel Wykoff, Esq. Mr. John McKenzie to Miss Judy Gray; Mr. Daniel McKenzie to Miss Matilda Gray; Mr. Gabriel McKenzie to Miss Elizabeth Gray. The three gentlemen are brothers, and the ladies sisters.

DEATHS.

In Lexington, Mr. Jonas Fisk, son of Dr. Joseph Fisk, aged 27.

In Dover, Mass. Mrs. Sarah Fisher, formerly of Dedham, aged 81 years.

In Medfield, Mr. John Howe, of Roxbury, aged 49.

At W. Bridgewater, William Baylies, aged ten months, son of John E. Howard, Esq.

In Salem, Capt. William Ropes, aged 70.

In Wells, Tristram Gilman, Esq. aged 48.

In Plymouth, Vt. Mrs. Phebe Mudge, aged 84.

In Hancock, N. H. Dr. Peter Tuttle, a native of Princeton, aged 47.

In Worcester, on the 25th ult. Mrs. Martha Lincoln, relict of the late Hon. Levi Lincoln, aged 65. [It is a circumstance worthy of note, that she was followed to the grave by two sons, who are now Governors of the States of Massachusetts and Maine, and by another son and a son in law, who are Senators of Massachusetts, and a brother who has held the same station. Her husband was formerly Attorney General of the United States, and afterwards, Lieut. Governor and acting Chief Magistrate of Massachusetts.] *Spy.*

In Medfield, Mr. John Howe, of Roxbury, aged 45.

In Harvard, Mr. Samuel Sprague, aged 87.

In Hatfield, Rev. Joseph Lyman, D. D.

In Groton, on the 23d ult., Mrs. Jane, wife of Rev. Charles Robinson, aged 21.

At Tortola, whither he had gone for the improvement of his health, 19th Jan. Amos Bancock, Esq. of Porto Rico, and son of Amos Bancock, of Princeton, Mass. aged 40.

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *NORTH AMERICAN REVIEW.* No LIX.

Art. I. Von Dohm's Memoirs.—Denkwurdigkeiten meiner Zeit, oder Beitrage zur Geschichte vom letzten Viertel des achtzehnten und vom Anfang des neunzehnten Jahrhunderts, 1778 bis 1806. Von Christian Wilhelm von Dohm.

Memoirs of My Own Times, or Contributions to the History of the Last Quarter of the Eighteenth and the Beginning of the Nineteenth Century, 1778 to 1806.—By Christian William von Dohm

Art. II. Legal Condition of Woman.—1. The Law of Infancy and Coverture. By Peregrine Bingham, of the Middle Temple.

2. Traites du Contrat de Mariage, de la Puissance du Mari, du Contrat de la Communaute, et du Douaire. Par Pothier.

Art. III. Structure of the Indian Languages.—1. Travels in the Central Portions of the Mississippi Valley. By Henry R. Schoolcraft.

2. A Vindication of the Rev. Mr. Heckewelder's History of the Indian Nations. By William Rawle.

Art. IV. Hope Leslie.—Hope Leslie; or Early Times in Massachusetts. By the Author of 'Redwood.'

Art. V. Northeastern Boundary.—1. Considerations of the Claims and Conduct of the United States, respecting their Northeastern Boundary, and of the Value of the British Colonies in North America.

2. Letters on the Boundary Line. By Verax.

Art. VI. Revolution in Paraguay.—Essai Historique sur la Revolution de Paraguay et le Gouvernement Dictatorial du Docteur Francia. Par MM. Rengger et Longchamp.

Art. VII. Florida.—1, A View of West Florida. By John Lee Williams.

2. Letters of the Hon. J. M. White.

3. Answers of David B. M'Comb, Esq.

Art VIII. Duelling.—Personal Sketches of His Own Times, By Sir Jonah Barrington.

Art. IX. Captain Hall's Voyage to the Eastern Seas.—A Voyage to the Eastern Seas in the year 1816; including an Account of Captain Maxwell's Attack on the Batteries at Canton; and Notes of an Interview with Bonaparte at St. Helena, in August, 1817. By Captain Basil Hall.

Art. X. Travels in the East. Bericht uber die Naturhistorischen Reisen der Herren Ehrenberg und Hemprich, durch Aegypten, Dongola, Syrien, Arabien, und den ostlichen Abfall des Habessinian Hochlandes, in den Jahren 1820—1825. Gelesen in der Koniglichen Akademie der Wissenschaften, von Alexander von Humboldt.

Report of the Researches in various Branches of Natural History, made by Messrs Ehrenberg and Hemprich, on their travels through Egypt, Dongola, Syria, Arabia, and the Eastern Slope of the Abyssinian Highlands in the Years 1820—1825. Read before the Royal Academy of Sciences, by Alexander von Humboldt.

Quarterly List of New Publications.

Index. April 5. 3t.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail. Dec. 29

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

SCHOOL-ROOMS WANTED.

WANTED, a Suite of Rooms for a Female School, in the neighborhood of Summer-street, or Park-street Meeting-house. They must be in a genteel and retired situation, and easily approached by a carriage. Inquire at this Office. March 22.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 1st of April, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, convenient Out-buildings, and an excellent Well of Water, Rain Water, &c.

☞ Inquire at this Office. March 15.

NEW TRACTS.

TRACT No. 16 of the *American Unitarian Association* "On some Corruptions of Scripture," is this day published, at the Depository, 72 Washington-street.

Tract No. 17, "On Tests of True Religion," will be published next week.

March 7. BOWLES & DEARBORN.

☞ Tract No. 17 is this day published.

March 12.

SCHOOL BOOKS.

THE attention of School Committees is invited to the following valuable School Books, published by RICHARDSON & LORD.

SMITH'S MENTAL AND PRACTICAL ARITHMETIC—a new work, containing the two popular systems of intellectual and written Arithmetic; and yet, by using economy in printing, the publishers are enabled to sell the work at less than the usual price of one. Highly favorable notices of this Arithmetic may be found in several periodicals of the day. The following is from the Journal of Education:

"A careful examination of this valuable work will show that its author has compiled it as all books for school use ought to be compiled—from the results of actual experiment and observation in the school. It is entirely a practical work, combining the merits of Colburn's system, with copious practice on the slate."

MORSE'S IMPROVED SCHOOL GEOGRAPHY AND ATLAS. This work, first published more than thirty years ago, has always kept the lead of the numerous works in this department; and the important improvements adopted in the late editions, justly entitle it to the highest standing.

THE AMERICAN FIRST CLASS BOOK. By Rev. John Pierpont. A work of the highest character, used in the Boston Public Schools, as well as elsewhere, extensively.

THE NATIONAL READER. By Rev. John Pierpont. A new work designed to fill that place in the schools of the United States, which Murray's English Reader holds in those of Great Britain.

"BOSTON READING LESSONS," for priary Schools, a beautiful little work, prepared for and used in the Boston Primary Schools.

NOYES' SYSTEM OF WRITING, the most popular copy-slips extant, containing two sets of copies, for large and small hands, German text Italian hand, &c.

WALSH'S MERCANTILE ARITHMETIC. A new Edition of this valuable work will be published in a few days.

WHELPLEY'S COMPEND OF HISTORY, with Questions, a work now universally known, and of acknowledged superiority.

BLAIR'S OUTLINES OF HISTORY, CHRONOLOGY, &c. a popular little work for the younger classes.

GOODRICH'S GEOGRAPHY AND ATLAS, a preparatory work to Morse's Geography.

☞ School Committees and Instructors are invited to call or send for copies of the above works for examination, which will be delivered for this purpose without charge. March 29. 3t.

AN ABSTRACT OF THE BIBLE HISTORY.

FOR SUNDAY SCHOOLS AND YOUNG PERSONS. Just Published by BOWLES & DEARBORN, 72 Washington-st. an Abstract of Bible History, for the use of Young Persons, with Questions for Examination, a scheme of Scripture Chronology, &c.—First American, revised and altered, from the Seventh London edition.

Extracts from the Preface.

A small Abridgment of the Scripture History, originally drawn up for a Sunday School, beyond which the author had not flattered himself that it would find its way, having been several times called for by the public, advantage has been taken of each return to press, to make such additions and improvements as occured to the author and his friends.

* * * * * * * * *

As it was originally intended for a First Book, a few lessons were prefixed, composed in words of one syllable; which might at once be easy to young readers, and convey some tolerably accurate, but familiar and intelligible idea of God, and man's duty to him, previous to their becoming acquainted with his works of creation and providence, in the way of historical narration; a mode of religious instruction which is the most entertaining and captivating, as well as the most suited to the capacity of the youthful mind, which can perceive the connexion of a story with its moral, before it can follow an abstruse argument, or take an interest in a systematic summary of rules. These lessons are still retained; and a slight sketch of scripture geography is added to the whole, with a view to excite, but not to satisfy, curiosity.

Newcastle, March 1, 1824.

The return of this little work a seventh time to the press, has given the Author an opportunity of a further revisal and correction, by which he hopes that it will be found in many respects considerably improved.—A short introduction, explanatory of the words *Bible, Testament, Covenant, Scripture, Canon,* &c. is prefixed; and a short Scheme of *Scripture Chronology* is added. * * * * * * * *

On the first reading, the Author would recommend that children be indulged with reading, or hearing read, the full account as it stands in the Bible, of any particular history which may strike them.

But the Author submits it to the consideration of Parents and Teachers, that it should not be made a First Book, and then be thrown aside; but that, after a subsequent perusal of the Scripture at large (perhaps after more than one) it may very profitably be taken up again and again; and that thus the several incidents contained in Scripture history may be more deeply imprinted on the mind, together with the instruction intended to be conveyed by them.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.
NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individvals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15.

EVENING HOURS,—*New Numbers.*

MUNROE & FRANCIS, 128 Washington Street have published Nos. 7, 8, 9, Evening Hours March 1.

POETRY.

OMNIPRESENCE OF DEITY.

There is in all the works of Mr. Montgomery a deep religious feeling, an anxiety to make his genius subservient at all times to the most moral purposes. No man can rise from the perusal of his poetry without having received lessons calculated to make him a better Christian. It is a blessing when genius is so directed, and when the mind which Providence has so favored feels it to be its duty to prove its gratitude to its Creator, by inculcating the precepts of piety and virtue in the minds of his creatures.

We extract the opening of his poem just published upon the *Omnipresence of the Deity*. It is in the sublimest strain of poetry. *English paper.*

Thou Uncreate, Unseen, and Undefin'd,
Source of all life, and fountain of the mind;
Pervading Spirit, whom no eye can trace,
Felt thro' all time, and working in all space,—
Imagination cannot paint that spot,
Around, above, beneath, where Thou art not!

Before the glad stars hymn'd to new-born Earth,
Or young Creation revell'd in its birth,
Thy Spirit mov'd upon the pregnant deep,
Unchain'd the waveless waters from their sleep,
Bade Time's majestic wings to be unfurl'd,
And out of Darkness drew the breathing World.

Ere matter form'd at Thy creative tone,
Thou wert!—Omnific, Endless and Alone;
In thine own essence, all that was to be—
Sublime, unfathomable Deity!
Thou said'st—and lo! a universe was born,
And light flash'd from Thee, for its birth-day morn!

A world unshrouded all its beauty now,
The youthful mountain rear'd its haughty brow,
Flowers, fruits and trees, felt instantaneous life,
And ocean chaf'd her billows into strife!

And next, triumphant o'er the green-clad earth,
The universal sun burst into birth,
And dash'd from off his altitude sublime,
The first dread ray that mark'd commencing time!

Last rose the moon—and the array of stars
Wheel'd round the heavens upon their burning cars!

But all was silent as a world of dead,
Till the great Deep her living swarms outspread!
Forth from her teeming bosom, sudden came
Immingled monsters—mighty, without name;
Then plumy tribes, wing'd into being there,
And play'd their gleamy pinions on the air,—
Till, thick as dews upon a twilight green,
Earth's living creatures rose upon the scene!

And now the gorgeous universe was rife,
Full, fresh, and glowing with created life!
And when the Eternal, from his starry height,
Beheld the young world basking in his light,
And breathing incense of deep gratitude,—
He blessed it, for his mercy made it good!
Creation's master-piece! a breath of God,
Ray of His glory, quicken'd at His nod,
Immortal man came next—divinely grand,
Glorious and perfect from his Maker's hand;
Last, softly beautiful as music's close,
Angelic woman into being rose!

And thus thou wert, and art, the fountain soul,
And countless worlds around thee live and roll;
In sun and shade, in ocean and in air,
Different, though never lessen'd—every where!
All life and motion from thy source began,
From worlds to atoms, angels down to man!

LADIES' MAGAZINE. The third number of Mrs. Hale's highly interesting periodical appeared on Saturday. Its contents, which we believe are entirely original, are *miscellaneous articles* under the following titles—Sketch of a Beauty; Sketches of American Character; Accomplishments; Notice of Gallaudet's Address on Female Education; Legend of the White Mountains:—*critical notices* of Blue Stocking Hall; Flirtation, and the Well Spent Hour;—*original poetry* entitled Stanzas written on journeying in the Low Country of South Carolina; The Sacrifice; The Two Maidens; The Old Elm Tree; The Dream; The Departed; Children at their Winter Sports; and Sonnet, to Marianne. We cannot more highly compliment the work, than by copying an effusion of its *conductress*.
Eve. Bulletin.

THE TWO MAIDENS.

One came—with light and laughing air,
And cheek like opening blossom,
Bright gems were twin'd amid her hair,
And glitter'd on her bosom,
And pearls and costly bracelets deck
Her round white arms and lovely neck.

Like summer's sky, with stars bedight,
The jewell'd robe around her,
And dazzling as the noontide light
The radiant zone that bound her;
And pride and joy were in her eye,
And mortals bow'd as she passed by.

Another came—o'er her mild face
A pensive shade was stealing,
Yet there no grief of earth we trace,
But that deep holy feeling,
Which mourns the heart should ever stray
From the pure fount of Truth away.

Around her brow, as snow-drop fair,
The glassy tresses cluster,
Nor pearl, nor ornament was there,
Save the *meek spirit's* lustre—
And faith and hope beam'd from her eye,
And angels bow'd as she pass'd by.

CORNELIA.

LADIES' FRIEND.

FEMALE EDUCATION.

Self Improvement an important part of Female Education.

The Journal of Education for March contains an article addressed to the Editor, on the importance of *self improvement* in female education.—We select the following paragraphs.

The essays upon the education of females, which have lately appeared in your journal, have so entirely met my views, that I have felt desirous to have all points of the subject discussed by the same hand,—and this must be my apology for offering to you the suggestions of my own mind, upon a subject that has long deeply interested me.

I delight in the spirit of improvement that characterizes the age, and I do not shrink from innovation. But if we do not reverence institutions and customs, and modes of thinking that are old, because they are old; we should also reserve to ourselves the liberty to condemn what is new, notwithstanding it is new. With the greatest possible respect for the exertions of modern times, in the literary education of females, I yet look back upon that much compassionated race 'our grandmothers,' who, according to the cant of the present day, 'had no advantages,' with a reverential sentiment of regret. This may surprise some persons, but not those who have in their presence or in recollection, (as a great many have,) the elegance, the high refinement, the dignity of mind, the unaffected modesty, of that better class of females who have given character to this part of our country, and are every day passing from the earth, in the mild glory of hallowed old age. I would not take away a single source of improvement. I would not close up an avenue to knowledge, which modern education has opened to the females of the present day; but I think it is necessary for us to remember, that in changing modes of education, we are ever in danger of leaving out much that is important; that we are in danger of losing in some particulars what we gain in others; and that what is gained may be very well, but may not be a compensation for what is lost.

There is no reason why any thing should be lost. Because literary education is very much attended to, there is no reason for neglecting moral education; indeed, there is more necessity for turning attention especially towards it: 'As we build high, we should sink deep.'

You appear to feel all that should be felt on this point. Your views of the education of females distinctly express that they are to be educated as moral beings, and in direct reference to their influence in domestic life, and to the cultivation of power over the affections of those around them. You have touched upon many hindrances to the accomplishment of this education, nor have laid too great stress upon the injury to manners, and even to character, from the uncouth furniture of school rooms, unhealthy intensity of application, restrained and artificial modes of study. My doubt is, whether a reform in all these things will be sufficient to answer all the desirable ends of female education,—without more *retirement* of life than is afforded by the present mode of 'going to school,' until the time of 'going into company.' * * * * *

I will venture to say, there is no woman in the sphere of our acquaintance, of whose mind intellectual beauty can be called the characteristic, whose education was not, in a great degree, private, whose mind had not had opportunity to unfold in solitude; or in a domestic life removed at some period from the influences of 'company.'

Of that venerable class of females before alluded to, there are yet lingering upon the stage many examples. We have better linguists, better arithmeticians, better naturalists; but have we more delicacy of taste, more grace of physical and mental movement, more of that form of intellectual power so peculiarly necessary to the exigencies of a female's duty in life,—whatever be her station,—I mean the power of resolving all her faculties and knowledge into one mass, (as it were,) which, acting like the senses *by tact*, is, 'by a happy figure,' says a modern writer, 'termed SENSE?'

It is only, however, of the latter part of the time devoted to the education of females, that I would speak, when I say it should be more private. There are innumerable disadvantages in *children's* not going to school. They are apt to lose spirits and health, and, above all, flexibility and gracefulness of character, from not becoming early familiar with others of their own age. It is well for them early in life to realize that they are units in the great mass of society, that they may perceive the absurdity of vanity and egotism. But the question which I wish to propose to you is this—whether every good purpose of going to school may not be answered, without devoting as many years to it, as are felt to be necessary for boys.—Does not intercourse in such large numbers when continued through those years, in which all that is peculiar in the female mind begins to develop, produce coarseness? Women were not destined for public life, for intercourse and struggle with a great many persons; and their constitutional temperament, therefore, is made to render them liable to impressions, and ready for confidential intercourse; and what is necessary to their charm in the situation in which they ultimately find themselves, renders them comparatively dangerous to each other.

* * * * * * *

Moreover, is it advantageous to the cultivation of that taste for domestic life, which is indispensable to the worth and happiness of a woman, to have the constant excitement of so many objects, at that very period of life when the buoyancy of health, and the vivacity of the imagination, would 'people solitude,' and must multiply to bewildering excess the numbers that constitute a school.—It is the present mode for girls to continue at school until they go into a round of company. Connexions with a great many companions at school are continued almost by necessity, and an immense acquaintance presents innumerable temptations to dissipation. An interval of some years, passed in self-cultivation, would break up these connexions, and acquaintance would be selected. None of the advantages of society would be lost. Indeed, the true taste for interesting society would be cultivated, and woman in the meridian of life, instead of being dull from having 'run too fast' through the pleasures of *company*, would enter with zest and freshness of soul into that intercourse of minds, which is most interesting to the most intelligent; and, what is important, would have something to communicate from the treasury of experience, formed in the course of years by observation and sensibility.

MOTHERS. If any thing in life deserves to be considered as at once the exquisite bliss and pre-eminent duty of a mother, it is this—to watch the dawning disposition and capacity of a favorite child, to discover the earliest buds of thought; to feed with useful truths the inquisitiveness of a young and curious mind; to direct the eyes, yet unsullied with the waters of contrition, to a bounteous Benefactor; to lift up the little hands, yet unstained with vice, in prayer to their Father who is in heaven. But so it is—the child, as soon as it is released from the bondage of the nurse, and needs no longer a careful eye to look after its steps and guard it from external injury, is too often surrendered to instructors; some of whom are often employed to polish the surface of the character, and regulate the motions of the limbs; others to furnish the memory, and accomplish their imagination while religion gets admission as she can, sometimes in aid of authority, and sometimes in a Saturday's task, or a Sunday's peculiarity—but how rarely as a sentiment. Their little hearts are made to flutter with vanity, encouraged to pant with emulation, persuaded to contract with parsimony, allowed to glow with revenge, or reduced to absolute numbness, by worldliness and cares, before they have ever felt a sentiment of devotion, or beat with a pulsation of sorrow for an offence, or gratitude for benefit in the presence of God.—Believe me, mothers, you have no right to expect that the sense of religion will be infused by the labors of others.

When parents have ceased to be teachers, religion has ceased to be taught.

MISCELLANY.

To many of our readers, the following preface to Washington Irving's "Life of Columbus," will no doubt be acceptable.

THE PREFACE.

Being at Bordeaux, in the winter of 1825—6, I received a letter from Mr. Alexander Everett, Minister Plenipotentiary of the United States at Madrid, informing me of a work then in the press, edited by Don Martin Fernandez de Navarette, Secretary of the Royal Academy of History, &c. &c. containing a collection of documents, relative to the voyages of Columbus, among which were many of a highly important nature, recently discovered. Mr. Everett, at the same time, expressed an opinion that a version of the work into English, by one of our own countrymen, would be peculiarly desirable. I concurred with him in opinion; and, having for some time intended a visit to Madrid, I shortly afterwards set off for that capital, with an idea of undertaking, while there, the translation of the work.

Soon after my arrival, the publication of M. Navarrete made its appearance. I found it to contain many documents hitherto unknown, which throw additional lights on the discovery of the New World; and which reflected the greatest credit on the industry and activity of the learned editor. Still the whole presented rather a mass of rich materials for history than a history itself; and invaluable as such stores may be to the laborious inquirer, the sight of disconnected papers and official documents, so apt to be repulsive to the general reader, who seeks for clear and continued narrative,—these circumstances made me hesitate in my proposed undertaking; yet the subject was of so interesting and national a kind, that I could not willingly abandon it.

On considering the matter more maturely I perceived that, although there were many books, in various languages, relative to Columbus, they all contained limited and incomplete accounts of his life and voyages; while numerous valuable tracts on the subject existed only in manuscript, or in the form of letters, journals, and public monuments. It appeared to me, that a history, faithfully digested from these various materials, was a desideratum in literature, and would be a more satisfactory occupation to myself, and a more acceptable work to my country, than the translation I had contemplated.

I was encouraged to undertake such a work, by the great facilities which I found within my reach at Madrid. I was resident under the roof of the American Consul, O. Rich, Esq. one of the most indefatigable bibliographers in Europe, who, for several years, had made particular researches after every document relative to the early history of America. In his extensive and curious library, I found one of the best collections of Spanish colonial history, containing many documents for which I might search elsewhere in vain. This he put at my absolute command, with a frankness and unreserve seldom to be met with among the possessors of such rare and valuable works; and his library has been my main resource throughout the whole of my labors.

I found also the Royal Library of Madrid, and the Library of the Jesuits, College of San Isrido, two noble and extensive collections, open to access, and conducted with great order and liberality. From Don Martin Fernandez de Navaretta, who communicated various valuable and curious pieces of information, discovered in the course of his researches, I received the most obliging assistance; nor can I refrain from testifying my admiration of the self-sustained zeal of that estimable man, one of the last veterans of Spanish literature, who is almost alone, yet indefatigable in his labors, in a country where, at present, literary exertion meets with but little excitement or reward.

I must acknowledge, also, the liberality of the Duke of Veragus, the present descendant and representative of Columbus, who submitted the archives of his family to my inspection, and took a personal interest in exhibiting the treasures they contained.—Nor, lastly, must I omit my deep obligations to my excellent friend Don Antonio de Ugina, treasurer of the Prince Francisco, a gentleman of talents and erudition, and particularly versed in the history of his country and its dependencies. To his unwearied investigations, and silent and unavowed contributions, the world is indebted for much of the accurate information recently imparted, on points of early colonial history. In the possession of this gentleman are most of the papers of his deceased friend, the late historian Munos, who was cut off in the midst of his valuable labors. These, and various other documents, have been imparted to me by Don Antonio, with a kindness and urbanity which greatly increased, yet lightened the obligation.

With these and other aids incidentally afforded me by my local situation, I have endeavored, to the best of my abilities, and making the most of the time which I could allow myself during a sojourn in a foreign country, to construct this history. I have diligently collated all the works that I could find relative to my subject, in print and manuscript; comparing them, as far as in my power, with original documents, those sure lights of historic research; endeavoring to ascertain the truth amid those contradictions which will inevitably occur, where several persons have recorded the same facts, viewing them from different points, and under the influence of different interests and feelings.

In the execution of this work, I have avoided indulging in mere speculations and general reflections, excepting such as rose naturally out of the subject, preferring to give a minute and circumstantial narrative, omitting no particular that appeared characteristic of the persons, the events, or the times; and endeavoring to place every fact in such a point of view, that the reader might perceive its merits, and draw his own maxims and conclusions.

As many points of the history required explanations, drawn from contemporary events and the literature of the times, I have preferred, instead of incumbering the narrative, to give detached illustrations at the end of the work.

This also enabled me to indulge in greater latitude of detail, where the subject was of a curious or interesting nature, and the sources of information such as not to be met with in the common course of reading.

After all, the work is presented to the public with extreme diffidence. All that I can safely claim is, an earnest desire to state the truth, an absence from prejudices respecting the nations mentioned in my history, a strong interest in my subject, and a zeal to make up by assiduity for many deficiencies of which I am conscious.

WASHINGTON IRVING.

Madrid, 1827.

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JAMES LORING, No. 132, Washington Street, publishes the following valuable School Books. School Committees and Teachers are invited to give them a careful examination.

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From the American Journal of Education for January, 1829.

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March 15.

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MISS PRESCOTT informs her Friends and the Public, that the Spring Term of her School will commence on the 5th of May next.

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While Miss. P. tenders her grateful acknowledgements to her Patrons and Friends for past favors, she hopes the superior local advantages of her commodious establishment, joined to her unremitted efforts for the moral and intellectual improvement of her pupils, will insure a continuance of that patronage hitherto so liberally bestowed.

Groton, March 25, 1828. 3t.

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VOL. I.—NO. 3.

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PROSPECTUS
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March, 1829.

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March 29.

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AMOS H. HASKELL.

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March 15.

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